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A

MORAL PICTURE

OF

PHILADELPHIA.

THE VIRTUES AND FRAUDS AND FOLLIES OF THE CITY DELINEATED.

BY LORD B——,

FORMERLY OF ENGLAND, NOW A NATURALIZED CITIZEN AND RESIDENT OF PHILADELPHIA.

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PHILADELPHIA:
PRINTED FOR THE AUTHOR.
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DEDICATION.

This small work is respectfully dedicated to the people of Philadelphia. The author has had a pleasant home in your midst the last eight years, and has received much kindness from many of you. Your free institutions and rising greatness drew me from afar. I have rejoiced in the success and prosperity of the United States. Though born in a foreign land, I have ever deemed myself a Republican in principle. It was chiefly my preference for republicanism that brought me hither from beyond the Atlantic. Whilst I commend you for much, I hope you will excuse me while I point out some of your faults. Many, indeed, among you deserve no censure. I point out errors that they may be removed, and tell of frauds and impositions, that the innocent and confiding may be on their guard. When I speak of faults, it is more in sorrow than in anger. My heart and soul are with America. Your star of liberty has guided me hither. I have renounced the titles that I bore among the proudest sons of England, and have sworn allegiance to your government. This work is devoted chiefly to Philadelphia; I love your fair city, and have spent many thousands for its improvement. Here I have been happy, though living in comparative obscurity. At some future period I may write a work of a more general character. Your most obedient servant,

THE AUTHOR.

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A MORAL PICTURE, &c.

MERCHANTS AND DEALERS GENERALLY.

In no country are there greater stimulants to industry and enterprise than in America. In no country does a man's success in making a fortune depend more on his own efforts. This is owing, in a good measure, to the liberal system of government. Here man is left free to act for himself, and the genius of enterprise untrammeled calls forth its giant energies. The commerce and trade of Philadelphia have progressed rapidly ever since the city was founded by William Penn.

The merchants and traders of this city should study more political economy. But few of them are much acquainted with this useful science. If they would study more the nature of currency, they would be less under the influence of banks, and would not rise and fall at their nod, and by their expansions and contractions. They should study more respecting what constitutes the real wealth of the nation, and more respecting the great variety of causes that may affect the supply and demand, and consequently the prices of their articles of trade.

The dealers in this city are probably as honest as those of any other city in the world. But still there is an abundance of tricks among them. The inexperienced storekeeper, who comes from the interior of the State, or from one of the Western or Southern States, to this city, to buy goods, is very apt to be badly bitten. Such instances as the following are not rare. An inexperienced storekeeper arrives at one of our city hotels. A polite and foppish gentleman introduces himself to him. He treats him to a glass, escorts him to some of the lions of the city, gives him a ticket, and attends him to the theatre. He finally introduces him to one or several

wholesale dealers. The stranger buys his goods from these dealers, not knowing that his new and polite acquaintance receives three or four per cent. on all the goods sold him. The first goods shown to a stranger are often offered to him at an exceedingly low rate, merely as a bait to allure him. He is sometimes told that such goods are fashionable and saleable, when they are entirely out of date. A retail dealer often advertises, sometimes by a paper affixed to his window, that he is *selling off at cost*, or *below cost*, or that his goods are the *cheapest* in the city. These notices are most generally deceptive. It is a bad symptom when the dealer sells the same articles at different prices. This is often done even by those who boast of having *one price stores*. Occasionally merchants sell some articles below cost, merely to draw custom. This is often done by men who have newly opened. This is bad policy, and is rather ungenerous towards others who sell the same articles. In buying a whole piece of calico or other goods, the purchaser should see that it has the manufacturer's stamp, with the number of yards. If this be torn off and another card affixed, he has generally to pay for one or two more yards than the manufacturer intended.

It is a hard lesson for man to learn, that honesty is not only his duty, but that it is also productive of his interest. I have a high moral respect for the upright man of business. It is easier to be generous than to be strictly honest. Generosity is a low quality, a mere impulse, compared with the lofty virtue I speak of. It is indeed easier to be a martyr than a man of lofty moral uprightness. From my deepest soul I honor the man who stands amidst all the temptations and interests of trade, firm, disinterested and upright; him, whose mind his own advantage does not blind or cloud for an instant; who could sit a judge on a question between himself and his neighbor, just as safely as the purest magistrate on the bench of justice. Rigid honesty is grand and majestic.

A gentleman wishing to purchase a piano for his wife or daughter, goes to a teacher of music to select one for him. He pays the teacher five dollars for his trouble. The teacher selects one, telling him that it is finely tuned and an excellent instrument. He plays and sings a tune with much feeling and in a charming manner. The gentleman purchases the instrument for four or five hundred dollars. He does not know that the teacher receives from the dealer twenty-five or thirty dollars for his recommendation. The piano is probably worth but about one third of the price paid. This species of swindling is conducted in a genteel and musical style. No man should buy goods at auction, unless he is well acquainted with the worth of what he purchases. There are various ways in which advantage is taken in this mode of sale. The auctioneer himself, or one employed for the purpose, frequently bids against the purchaser. When an article is bid up to a certain price, it is not a sure evidence that any one is willing to pay that for it.

Often do gentlemen and ladies suppose themselves bedecked with rings and chains of gold, when their highly prized ornaments are made out of brass or some baser metal. The genteel wine toper often imagines that he is drinking the champagne of other lands, when he is only gulping down the juice of Jersey apples; or that he is sipping imported brandy, when he is swallowing transmuted rye whiskey. Our jewellers and chemists have made many improvements in their arts. Occasionally miserable paintings, mere daubs, are sold at high prices, because they are supposed to be the production of some famous artist, or because they bear some marks of a venerable antiquity.

Frequently a man engaged in some unprofitable and dishonored business, sells out the "good will" for a handsome sum. His health, he says, requires him to travel southward, and no other inducement would lead him to decline business. As well might one of the canine species give a good bone of beef to be called mad

dog, as for a man to purchase a "good will," such as he daily sees advertised. As a body, our merchants and traders have a respectable standing, and some of them are truly intelligent, enterprising and upright men.

LITERATURE AND PERIODICALS.

We import too much literature from abroad. Much of it is anti-republican and aristocratic in its character and tendency. It is a strange fact that Americans, and even those who cry out most boisterously against foreign influence, generally prefer foreign publications to those of their own land. I would tell the American people, that the foreign publications that circulate among them, are more dangerous to their liberties and morals than all the oppressed men of other soils, that seek protection under the shadow of their eagle's wings. We have indeed received many useful lessons on law and government from other lands; even their very errors have taught us wisdom. Much of our knowledge of science and the arts has been imported. It is, indeed, because we are all of foreign origin that we are wiser than the wild Indians of the forest. It is, however, now time for us to strike out a new path for ourselves. We should seek to establish an American national literature, deeply imbued with the spirit of genuine republicanism. Even the novels and other works of fiction brought from beyond the Atlantic, are calculated to inculcate anti-democratic principles. Such works, too, as are brought here, are often immoral in their bearing. An international copy-right law would at least tend to check the circulation of these works among us. Few works from abroad, except those on the physical sciences and arts, are suited to benefit Americans. More encouragement should be given to American talent and genius.

The periodicals published in the United States comprise a large portion of our literature. Philadelphia does her full share in publishing and sending abroad periodi-

cals. A considerable portion of these are worse than useless to the community. The Saturday Courier, Saturday Post, Graham's Magazine, Godey's Lady's Book, *et id omne genus*, are but little adapted to improve the minds of the people. The two latter are neatly *got up*, and their *pictures* display some skill and taste, and at least may do well to amuse children. But shame on the extolled literature of such papers as those mentioned. Their contents are chiefly miserable imaginative trash. It is remarkable, that many of the trifling and sickly tales of these papers, even when written by Americans, have their scenes laid in Europe, and the hero at last generally stands forth in great dignity, a count, earl, duke, or king. This is surely not democratic or truly American. When the scene is laid in America, the hero generally turns out to be a man of wealth, or a military or civil officer. Such tales do not become a people professing political equality. These tales seldom inculcate any great moral truth, and have often a pride-engendering and debasing tendency. The deep thinkers and really learned men of our country, regard such periodicals with something like contempt. Even the editors of other papers, when they write commendatory notices of these periodicals in their papers, do it with a sly grin of derision. There is little in these periodicals to awaken the deep powers of intellect and to elevate man.

The partisan political papers of our city are less severe and violent in their denunciations of opponents, than political papers generally through the United States. They present to their readers many able articles on law and government. With all their errors, they are of essential service to the welfare of the country. Among the political editors in this city, are men of fine talents and scholarship. Their papers would compare advantageously, intellectually considered, with any political papers published in the world. The political sentiments of even the most objectionable of them, are far superior to any published in the old world. There are indeed

many evils resulting from a party spirit. But should party spirit entirely die away, our Republic would fall. Party spirit constitutes a portion of the life and soul of our Republic.

Neither a book nor a paper of high scientific and literary character, can obtain an extensive circulation among us. It is pleasing, however, to see that a higher literary and scientific taste is gradually progressing among the people. Indeed, I believe that the people now would willingly accept of much of a better and deeper cast, than many of our publishers seem to suppose. I think that both our publishers and authors somwhat undervalue the capacities of the reading community. It should be stated to their credit, that the religious papers of our city take a tolerably high stand, not only in morals, but also in science and literature. This is an evidence that religion is the true friend of science and literature.

It is truly melancholy to behold the vast amount of the husks and poison of literature, that is greedily devoured in our city. Bishop Onderdonk's trial sells rapidly. It admirably gratifies the idle curiosity and impure taste of thousands. The scenes of immodesty and indelicacy depicted in that work give to it its chief attraction and charm.

EDUCATION IN PHILADELPHIA.

There is much interest taken by the people of Philadelphia in the subject of education. The views of the people generally, however, are quite too narrow and limited on the subject. Education should be regarded as a system of means for developing all the intellectual, moral and physical faculties. In educating youth, our object should be a high and noble one; to form not merely laborers, or artisans, or storekeepers, but *men*—full grown men, qualified to discharge aright the duties which they owe to themselves, their neighbors, their country, and their God.

That is a very contracted view of education, which regards it merely as a system of training to qualify an individual for making money. If all were to become thus grovelling in their views of education, what an aspect of dull insipidity would society speedily assume! It would soon relapse into that state of darkness and barbarism from which it was emancipated about four hundred years ago, by the study of higher subjects than those that qualify merely to make money.

That education is most useful to a man which is most conducive to his happiness. Yet people generally mean by a useful education, such an one as tends to get money; as if making money were the great end of man's being. That training which fits a man for his trade or profession is deemed useful. The time spent in general education, especially if it interferes with that which enables a man to get his livelihood and make money, is often regarded as thrown away. Yet men may be very excellent in their trades and professions, and at the same time may be very ignorant, degraded and unhappy. Men should be enabled to spend their time well when with their families, their neighbors, and more particularly when with themselves. General education is required for this purpose. It requires considerable education for a man to enjoy his own company.

One great object in establishing our public schools, was to prepare the rising generation for becoming intelligent citizens of our Republic. Every man in our State entitled to a vote is a legislator. From the people is derived all power to make laws. Yet even in our high schools, scarcely any thing is taught of the principles of law and legislation, and of the structure of our own government. Political economy, too, a knowledge of which is essential to form an enlightened citizen, is much neglected. I know well from my own observation, that even the graduates of our high schools would stand but a poor examination on these topics, so important to an American citizen.

Without the least hesitation, the system and mode of education pursued in our public schools may be pronounced very defective. The pupils are treated too much as mere machines. They are not thrown sufficiently on their own resources, and taught to think and reason for themselves. The plan is too methodical. Knowledge is imparted to the mind, as water is sent into a cistern through a pipe. The worst features in the system have been brought from abroad. It was truly a foolish step to send agents to Europe to obtain information on the subject of instruction. Must we go to despotic governments for light to aid us in guiding aright the children of a republic? I know well that men of distinction have passed high encomiums on the plan of education pursued in Philadelphia; but distinguished men often err egregiously, and are apt to take pleasure in passing compliments.

Philadelphia is not more learned or moral than it was twenty years ago. Few of the great men in Philadelphia have been educated in the city. This is no encomium on our schools. There are many temptations in the city to divert the minds of youth from study. One great cause, however, why any of our schools have produced so few good fruits, may be found in the conduct of parents. They do not properly instruct their children at home, nor keep them under due restraint. Wealthy parents, and some too in but moderate circumstances, seem anxious to make idle gentlemen of their sons. They remove the stimulants to industry and enterprise from them. Behold that young man, finely dressed, sporting a cane, extremely polite to all his acquaintances—especially the ladies! He is quite independent. His father wishes him to be a gentleman. The son uses uncourteous language to his superiors; he reads daily an hour or two in some lawyer's or physician's office; he looks with contempt on the honest apprentice, whose generous soul would outweigh a thousand as light as his own. The companions he chooses are like himself, puffed up with

vanity and swelling with importance. He rides, sails, and attends parties of pleasure. It is plain that such a youth must turn out a low, despised and miserable tool. If he escape the penitentiary or gallows, it will be to hang like an incubus on his friends and society. You may meet such young men at every corner in our streets, and at public resorts. To be prosperous as a people, each one must do his part. Parents, rich or not, should not permit their great lubberly boys to hang on them for support. Make them *work*, either with mind or body. You do them much wrong while you dandle them in folly and mature them in extravagance. Let them see that they must depend on themselves, as you have done before them. If your great boys will not work, you should not support them. We want not a nation of idlers and paupers. Drive them away, if they are lazy, and it will be for their good and your honor in the end. Idleness and extravagance invariably produce vice and poverty. No matter how many thousands you may bequeath to the indulged idler, be assured he will, in all probability, be a miserable wretch.

The education in our schools is very superficial. Various branches are professedly taught; but the learner gains but a very imperfect knowledge of any of them. We are too partial to compends and abridgments of science. There is a disposition to learn, as it were, by steam. Not one, out of fifty that pretend to study the French and Italian languages, becomes even tolerably acquainted with those languages. The labor and expense are lost. We need more thorough work in education.

Our young ladies finish their education at too early an age, and, by the by, their mothers allow them to marry quite too young. They learn to play one or two tunes on the piano, to sing one or two songs, to produce a few specimens of painting and drawing, and prattle a few sentences in French, and are counted quite accomplished; and at the same time are often quite ignorant.

Their knowledge is no less superficial on the solid branches of education than in the accomplishments. There are but few truly educated and accomplished ladies among us. Our daughters fly aloft too soon; their wings tire, and their efforts to waft themselves onward are relaxed. Their education should be deeper, broader, higher, and continued longer. If parents do not educate with reference to making money, it is too apt to be with reference to making a show.

Philadelphia abounds with many literary societies, with respectable libraries attached. These societies exert but little influence compared with what they should. Proper lectures and other public performances should be more encouraged. There has been a decline in the effective usefulness of these institutions. The theatres and circuses have now greatly the ascendancy. The books in the libraries of the societies are much in want of readers. The literary halls are in a great measure deserted.

Boyhood and girlhood seem to be extinct in our city. The Philadelphians are all either babies or men and women. The boy resigns the nipple of his mother's breast, that he may put a cigar in his mouth. We see no longer boys at innocent pastimes, but see them as miniature men, dressed up in frock coats, with gloves and canes. Their faces are grave and thoughtful; the boy struts the man. When a boy apes the man at an early age, he is apt to remain but a boy all his life. The girls are not allowed to give forth the sensitive and generous impulses of their natures. They are little women; and their very dolls wear bustles. They are deep in the mysteries of the toilet; they assume a demure air; they smile and sing methodically. It is wrong and cruel to check the buoyancy and joyous outbreak of these young creatures. Scarcely are they out of their nurses' arms, before their mothers talk to them gravely of husbands. The happy and cheerful days of boyhood and girlhood seem to have fled. When infants begin to

walk, they at once bounce up into manhood and womanhood.

We need moderation. The progress of mind is too rapid for human happiness. Parents, treat your boys and girls as such! Keep your eyes upon them! Watch when they go out, and where they go. Keep your boys from the street corners, particularly on the Sabbath. Remember that there is no school of education like the school of home; and no teacher so powerful, for good or evil, as a parent. It is at home that the better and nobler feelings of the heart are called forth. It is there that patriotism begins. It is there that the energies of the mind are awakened. There is laid the foundation of worth and distinction. No public system of education will avail much in elevating our youth, and producing ornaments to our country, unless parents do their duty.

I would say to parents, keep your daughters from distant boarding schools, if it is at all convenient for you to have them educated under your own eyes.

SOCIETY IN HIGH LIFE.

The doctrine of equality is by no means practically recognized in our city. Distinctions are formed here from the most discreditable reasons. Undoubtedly men will prefer, as their common associates, those with whom they most sympathize. But there is a splitting of society into ranks or castes, by the power of money. Wealth is more effective in elevating a man in society, than virtue or intelligence. To be prosperous is not to be superior, and should form no barrier between men. The only distinctions which should be recognized are those of the soul, of strong principle, of cultivated intellect, of usefulness. A man, in proportion as he has these claims, should be honored and welcomed every where. A man is worth infinitely more than costume, saloons, equipage, and the show of the universe. He was made to tread all these beneath his feet. The present deference to dress and

upholstery is an insult to humanity; as if silk-worms and looms, scissors and needles, could produce something nobler than a man. This is a contemptible species of pride, and in no country beneath the sun is it more unbecoming than in this land. Shall we break the tie of common humanity, and alienate man from his brother, by the force of money? Shall we found a caste on outward prosperity, and thus exalt the outward above the inward, the material above the spiritual?

A man of wealth, however ignorant, vulgar and profligate he may be, can here mingle with what is deemed the most genteel society. The influence of wealth reaches the courts of justice. A wealthy man can scarcely be even imprisoned for any crime. He may commit the most foul and deliberate murder, and there is not the most remote probability that he will be hung. In application to the rich, capital punishment is fully abolished. Rarely will a father, however virtuous and religious he may be, refuse the hand of a daughter in marriage to an unprincipled and licentious man, if he be a man of property. An intelligent and virtuous lady will often marry a vile and abandoned man, for no other cause, it would seem, than his wealth. O gold! thou dost always triumph, even in a republic! Who can withstand thee? Thou leadest the feet of beauty! The man of business bows obsequiously to thee! The man of fashion falls before thee, and the miser clutches thy garment as though it were the curtain of Heaven!

A work is now published in New York city, which is devoted to the great work of giving information to the public respecting the amount of men's wealth. Such a work would no doubt be well patronized in our city, as the momentous question, *how rich is he?* is often anxiously asked.

The ladies of Philadelphia, as it regards dress, are under foreign influence. The materials of their dress are chiefly foreign, and also the cut and make. They yield obedience to the law of dress first promulgated in

France by some worthless milliner. They should have spirit and independence enough to establish their own modes of dress. They copy too much after foreigners, and are too much the creatures of mere imitation, to be the daughters of a free and independent republic. They will even deform themselves, that they may follow a foreign rule of fashion. We laugh at the savages, who pull down their ears with weights, who flatten their heads, and wear drum-sticks and human scalps in their noses. But how is their folly greater than that of a well formed lady, who pinches her feet out of all due proportions, and presses her well-shaped waist into a waspish and uncouth figure, to oblige an unprincipled French milliner? They often sacrifice health, and even life, at the shrine of fashion. Fashion, to some extent, regulates their modesty and their blushes. There are exceptions; but our lovely ladies should all turn aloof from the fashions of a foreign and licentious people. Many of the fashions copied here originate from the personal deformities and immodest demeanor of ladies in high but ignoble life in Paris. Think of an American lady making apparently a crooked, humpbacked person of herself, by means of a bustle, simply because a worthless though rich woman in Paris wore a bustle to hide a deformity resulting from disease! Our ladies should instruct conductors of periodicals to omit the publication of foreign fashions. If our ladies were left to their own judgment and taste, they would exhibit more simplicity and a truer elegance of dress.

Our fops, who ape after foreign fashions, and wear mustaches and imperials, and long hair hanging down the face and shoulder, cut so absurd and ridiculous a figure, that there is little danger of such fashions becoming general. It is at any rate sometimes useful that prominent tokens should indicate who are the fools of society. Tufts of hair above and under the snout answer admirably as badges of this kind of distinction. It is not

now necessary to hire men to act as buffoons, as a sufficient number serve gratuitously.

To uphold the great doctrine of equality, the constitution of the United States forbids a citizen to hold any title of nobility. This seems to be a hard command to the people, as they have fabricated a great variety of honorary names, and make much use of military titles. It is surprising to witness the great attention and deference they pay to the titled nobleman of Europe who lands on our shore. The writer speaks from his own personal experience. After he first arrived in this country, he travelled considerably through the United States, and for awhile he retained the title which he bore in the old country. Much deference and even obsequiousness were manifested towards him. He was pained and astonished. He had thought that the belief in men's equality had taken a deep hold of the minds of Americans. After he dropped his title and was plain Mr. —, no longer was any high respect paid him. This is an evil that should be corrected. Let the titled nobility of Europe be treated only as common men; let them see that we are democrats indeed. It is the fashionable upstarts that are quickest in paying such deference. Nature's true noblemen never bow low to the titled any where.

A GLANCE AT CRIMES AND IMPOSITIONS.

I am not going to write a legal dissertation on crimes; there is abundance of such writing in our law books. I only wish to throw out a few useful hints on the subject, applicable to Philadelphians. The law guards our property, and is a shield against the assassin's dagger and the midnight incendiary. The mother smiles more confidingly on her infant, when she reflects that a nation's arm is pledged for its security. It is the duty of every citizen, not only to obey the law, but to support

and defend it. A man who unites with a mob to destroy property or life, or to commit any outrage, is guilty of one of the most serious crimes, whatever may be the provoking cause. Such a man is more dangerous to the peace and welfare of society than an incarnate devil let loose on earth. I detest the man who would even sympathize with a mob under any circumstances. It is the duty of every American citizen sacredly to sustain law. Earth has never seen a despot who rode on a more fiery steed, or swayed a more bloody sceptre, or who trampled upon human rights with a more callous heart than anarchy. No matter what the public excitement—no matter how intense the irritation—that man is indeed suicidal who would let loose the blood-hounds of anarchy for retribution. When these furies sweep the street like the midnight's howling storm, they are variable in the objects of their desolation. Now the brothel is torn to pieces, and now the refined dwelling of piety is sacked and burned. The grog shop blazes to-day—the temperance hall to-morrow. The Catholic clergyman is hunted by the mob this week—the Protestant clergyman the next. A Catholic church is wrapped in flames this year—a Protestant church the next. Philadelphia has had frightful and deplorable scenes of mob law. The whole city trembled and stood aghast at the fiendish and bloody doings. There was stern resistance to the authorities of the land. Thousands, deemed good citizens before, seemed to say to the furious mob, go on! Let now the sentiment be as immovable as the eternal granite of the Rocky Mountains, that law must and shall be maintained. Let every true patriot hold himself a volunteer, a minute-man, to defend law, and for her defence let him pledge life, fortune, and sacred honor. Let every man who encourages a mob be frowned upon as a traitor to his country. Hereafter let every editor in our city speak out bravely and resolutely, whenever danger threatens, or the storm rages, and not wait till the tempest is gone by. I know well, from the elements at work,

that men will again try to form mobs in our city, for the purpose of death and devastation. Let us be prepared for them.

Every man should know that a criminal is punished by our laws for the prevention of crime, and not to gratify vindictive feelings.

It is surprising with what cunning hundreds in our city violate some of our wisest laws, and yet escape detection and punishment. We have a severe penalty against selling lottery tickets, yet many are daily sold in our city. Numbers are beggared by the traffic. A severe penalty is denounced against gambling; yet in various houses, and in some in the very vicinity of our halls of justice, money passes from hand to hand through the magic of cards and dice. Men will try their luck at all hazards. Gambling is an absorbing passion, and some men would play on a wife's or a father's grave, or on a dying bed. They will ruin themselves and their families in spite of the law that would save them. We have a severe law against selling liquor without license; yet how often is this law violated? Some of our reading-rooms encourage intemperance in a genteel and attractive style. "What will you take?" is there politely said by him who treats. In these rooms, literature and art are made to pay homage to the god Bacchus, the presiding deity.

Prostitutes and their paramours parade our most fashionable streets in pompous array, seeming to take pride in making their true character known. They make their guilty assignments before the eyes and within the hearing of the modest wives and daughters of our good citizens. The girls of the pavé are so numerous, that a virtuous female dare scarcely walk our streets alone at night, through fears of being taken for one of the guilty ones, and insulted.

The crime of seduction is frequently committed in our city without punishment. Ladies, too, of the best standing, smile graciously on the well known seducer. The female who is the victim and the betrayed by perfi-

dy, is at once forsaken by her sex. They seem to wish to make her destruction sure and complete. Yet the betrayer, the more guilty one, often receives the cordial smiles of those who frown upon his victim. Shame on them! When will this cease?

Thousands in our city have acted the villain, and inflicted serious wrongs, through the means of membership in incorporated bodies; being thus enabled to escape the law, and avoid individual obloquy and disgrace.

There are various intelligence offices in our city, that take money daily from the poor, and by false directions, send them tramping through the city, sometimes for days, in vain efforts to procure situations. This is a cruel imposition, and worse than direct theft. The conductors of our papers should avoid the imputation of aiding and abetting in this crime, by refusing to publish the advertisements of these offices. Persons from the country are often allured by these advertisements.

Poor woman! Men drink toasts to her and call her an angel; but they withhold from her her just rights. Our laws are very unjust towards woman, particularly in married life. The torch of Hymen kindles the funeral pile of all a woman's legal rights. With her name her very legal existence is merged in that of her husband. The husband becomes master of her person and property. If a man without a dollar marry a lady of personal estate, however large, it is all his at once absolutely; he can squander it all immediately, or run off with it. The wife has no remedy. If the property is not all gone, all she can claim is a bare support. A wife may labor for the support of a drunken husband and her family, yet she cannot even collect her earnings if her husband forbid it. She cannot sue. The husband can take her all *according to law.* A lady may bring a large personal and real estate to her husband; if the husband die, the law allows the widow one half of the personal estate, and one third of the real estate; the remainder, if there are no children, would go to the husband's most

distant relatives rather than to his widow. If the wife die, the husband keeps *all*, both of the personal and real estate. And this is equal and exact justice to all! This is elevating woman to an equal condition with man!—Bah! Truly man is a tyrant when he has the power; truly man makes the law, and not woman. This law in regard to woman is a disgrace to Pennsylvania. It has been derived from the common law of England, and originated in a dark and barbarous age, when woman was regarded as the slave of man. I pronounce this law a base imposition.

Suicide is a crime that seems to be increasing in Philadelphia, and indeed in all parts of the United States. One man kills himself because he is in pecuniary embarrassment; like a base coward, he sneaks out of the world, and leaves his family in want to buffet against the world without his aid. Another has been jilted and rejected by a young lady, and instead of bidding her a polite good-bye, and trying his luck with another, he kills himself. This crime produces disagreeable sensations among relations. It is at best criminal, cowardly, and contemptible for a man to murder himself. There is often very bad taste displayed in self-murder. Think of a well dressed gentleman heaving himself from one of the wharves into the Delaware, thereby disfiguring his dress and coming into contact with filthy objects. It does well enough to drown superfluous puppies and kittens; but it is very undignified for a man to drown himself. To every Philadelphian I would say, whatever you do, do not murder yourself. It is well that no man can look on and face the world after committing such a deed.

FALSE PRETENDERS, IGNORANCE AND CREDULITY.

The clouds of the dark ages still cast a portion of their shadows over our enlightened city. A man may make

the most absurd and ridiculous claims, and yet some in our midst will believe him. Many from our city have become Mormons. Hundreds during the last year, like people in the tenth century, believed that the world was to end. A crowd of genteel men and women fled from our city, thinking it doomed to destruction like Sodom of old, and encamped on the neighboring hills, awaiting old earth's destruction, with robes prepared in which to take their flight. We have several fortune-tellers in our city, and one astrologer, who make a livelihood by our people's credulity. A gentleman in our city, who has done a business to the amount of several hundred thousands, one of the all powerful wealthy, had a clock stolen. He went to a fortune-teller, and paid her fifty cents. She told him that at a certain old barn in the vicinity of the city, the thief with the clock might be seen about midnight. He wrapped his cloak around him, and taking a musket in his hand, repaired to the designated barn, and tarried there watching till after the midnight hour, but saw neither thief nor clock. Few have an idea of the number in our city that visit fortune-tellers, and the learned astrologer, Thomas Hague. Some pretend to laugh, and say they go for mere diversion, but they have some faith. Few of our money-loving people would give fifty cents or a dollar to one that lifts the veil of futurity, had they no faith.

Hundreds in our city, even among the most intelligent, have gaped and stared like simpletons, and have actually believed that a person in a magnetic sleep could exercise the attribute of the All-seeing One, and really see objects in far distant rooms. I speak of clairvoyance, a most egregious folly. This foolish pretension has, night after night, drawn crowds. As to the magnetic sleep, there is nothing particularly mysterious about it, nor is it new.

Numbers of quack physicians, with their wonderful medicines, flourish in our midst. We have purgative medicines, such as Brandreth's and Wright's, that will

cure any disease that originates from an impurity of the blood, and, according to them, all diseases originate from this cause. Both these gentlemen should be well dosed with their own pills; this might purify their consciences. We have Jayne's Scarpa's Oil for all kinds of deafness. What nonsense! We have various infallible remedies for the consumption. Then we have doctors in mesmerism, who can see clearly through the whole human system, and tell precisely what may afflict any one. It is a pity that they cannot take a peep into their own brains, and see their own deficiency. We have cold water doctors, who can soak and splash any disease whatever out of a man. We have steam or Thompsonian doctors, who can heat, sweat, and boil any sick man into health. Then we have a great variety who can cure "certain diseases" in a rapid and genteel manner. The advertisements of these latter speak but poorly for the morals of the community. Are there so many cases of these "certain diseases," that eight or ten physicians can make a living, by devoting their whole attention to them?

We have men who can make hair grow plentifully on the bald head of an aged man, and can remove all wrinkles from his brow and cheeks; who can, in short, make the old man young again.

We live in a wonderful age. What science has burst upon us in the nineteenth century! The success of ignorant physicians in our midst, and the extensive sales of their medicines, present evidence to prove that there is much ignorance and credulity in our city. The advertisements of these physicians and their medicines, are highly profitable to publishers. No doubt hundreds in our city are yearly sent to an untimely grave by ignorant physicians and puffed medicines. We have many learned and skillful physicians in our city, to whom we should apply in case of sickness. They seldom advertise.

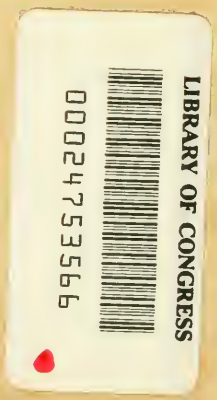
THEATRES.

Our city supports four or five theatres. Their influence is very pernicious, and they cost our people yearly many thousands. It has been said, that the theatre might be made a school of morals, but it never has been, and never will be. The immorality and immodesty of the theatre constitute its chief charm. Were good morals inculcated on the stage, there would be no attendance. Young ladies hear language on the stage, without blushing, which if uttered in presence of their parents, or in a private circle, would dye their cheeks with crimson. They have become accustomed to it, and the example of other ladies leads them to endure such language. They often, too, behold personal exposures on the stage, without a blush, which, if exhibited in their family circles, would drive them from the room. Theatres are most undoubtedly of a debasing and corrupt tendency. Let no father who loves good morals, whether he be a Christian or not, ever take a beloved daughter to a theatre. There is less intellectuality now displayed in plays and performers than there was in years past. Very little intellectual improvement can be gained at our theatres, to compensate in any degree for the moral poison imbibed. Seldom have more low buffoonery and outlandish scenes been tolerated on any stage, than are at present in our city. The actors and actresses, with but few exceptions, are immoral and profligate. Their occupation has a tendency to destroy all good principles. The theatres are the great doorways to the worst dens of iniquity in our city, and they are well adapted to be such. If our honorable mobs had burnt down our theatres instead of Catholic Churches, they would have done less evil to the city.

It is dishonorable to our city, and dishonorable to the age, that a prostitute woman, by mere art in dancing and a shameful exposure of person, should there make 500 or 1000 dollars in an evening, whilst hundreds of

virtuous, intelligent and industrious females in our midst can scarcely, with the greatest efforts of honest labor, earn a livelihood.

But why do our intelligent and dignified editors so puff and applaud our theatres? Chiefly, I presume, to make money. Many of their patrons are pleased to read of the theatre, its plays, its actors and its actresses. The managers of theatres, too, advertise extensively in our papers, and give to publishers much job printing. They are good customers to printing offices; and then they bestow free tickets, and perhaps other favors. It is no wonder that our papers puff and applaud the theatres.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